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THE MORAVIANS OF GEORGIA AND PENNSYLVANIA AS EDUCATORS

By THE EDITOR

There is no intention on the part of the writer to treat of the history of the Moravians in this short sketch as a religious sect, and their creed and mode of worship will not be touched upon except in a general way, and then only as may be necessary in bringing out the facts connected with their educational activities.

Immediately following the founding of the colony of Georgia application was made to the Trustees for land by several Protestant religious fraternities seeking an asylum in the new country. Among them was a German sect known as United Brethren, or Moravians. Through the efforts of their leader, Nicolaus Ludovicus, Count of Zinzendorf and Pottendorf, five hundred acres were granted to them, and, by action of the Common Council of the Trustees, January 10, 1735, it was ordered that "a certified copy of Count Zinzendorf's grant be sent to Georgia, and that possession of the land be delivered to Mr. August Gottlieb Spangenberg, attorney for Count Zinzendorf." It is presumed that the Reverend Mr. Spangenberg was then about to set out for Georgia, as he was in Savannah on the arrival of the twenty-seven Moravians who, with Bishop David Nitschmann at their head, sailed from England in the *Symonds*, with the Wesleys, in December, 1735, and reached the Georgia coast February 4, 1736.

The spot selected for the settlement of these people was on the river, between Savannah and the Salzburg town of Ebenezer. They were an industrious party, and managed their affairs so well that by thrift and economy they prospered. Here they showed their good intention by an immediate preparation for a work among the Indians in their education and spiritual uplift. They were in the very midst of a race who needed their help and who gladly listened to their offer to serve them. They secured the friendship of the good old Chief Tomochichi, and with his aid they built a school house near his village to which they gave the name Irene. Thus

they began to do what, but for the interruption to be mentioned later on, might have proved a wonderful means of bringing about a friendly relation between the white and red races more lasting and intense than ever wrought through any other method. The aptness of the Moravians for imparting instruction has shown itself since those days through their efforts in other directions and in the various places where they established institutions of learning.

The influence of the Moravians was felt wherever they went. John Wesley's intercourse with them was an experience which he could not help acknowledging as for his good. Francis Moore, in his account of "A Voyage to Georgia," wrote "Mr. Spangenberg acquainted Mr. Oglethorpe that several Germans with whom he had an influence were gone to Pennsylvania instead of Georgia, and that he would go thither and fetch them, to be an increase of strength to the colony," but Oglethorpe declined the offer only because he "would not inveigle any from another colony." The twenty-seven persons who settled near Ebenezer were filled with a desire to do a good work, and they exerted their energies to the utmost in trying to serve God. Their ways in serving God did not in all respects suit the other classes making up the population of the Province, so they did not stay long in the new home. When called upon to bear arms in the defense of the colony against the Spaniards, they demurred on the ground that it was forbidden by their religion to serve as soldiers, and they were excused; but that action caused such a feeling against them that they concluded that their usefulness was so much impaired as to make a departure desirable, and in 1738 most of them removed to Pennsylvania where they founded the town of Bethlehem. A writer, in a pamphlet printed in 1741, called "A True and Historical Narrative of the Colony of Georgia in America," said "The settlements of the Germans of Count Zinzendorf, who were twenty families * * * are likewise now entirely abandoned."

In the year 1740 John Hagen went to Savannah, not knowing that his predecessors had gone away. Irene was

almost without an inhabitant, and the Indians in the vicinity seemed to have forgotten what the Moravians had taught them, and Hagen, finding no field for his labors, joined the Bethlehem congregation early in 1742. In October, 1746, an effort was made to have a Moravian settlement established at a point higher up the river, but did not succeed, although it was intended to have men prepared to teach as leaders of the party. In 1774 two Moravian teachers, Ludwig Muller and John George Wagner, settled on the plantation of Mr. William Knox, Under Secretary of State, and began to teach the slaves, and they were joined by Frederick William Marshall, an agent of the Moravians, from Salem, North Carolina, but all their efforts to build up a congregation came to naught, and the War of the Revolution stopped any further action in that way.

There is one fact in connection with the settlement of the Moravians in Georgia which is not without interest, and that is the incident of the death of the first of their congregation, Friedrich Reidel. He was one of the earliest immigrants, accompanying Spangenberg. He was taken ill with fever, passed the crisis, seemed to have entirely recovered his health, had a relapse, and died on the 30th of September, 1735, old style, (Oct. 11th, new style), and was buried in the old cemetery on what we now call Oglethorpe Avenue. He is supposed to have been the first Moravian to die in the United States.

The Moravian Missionary Board, after application for permission to establish a school at Spring Place in what is now Murray County, and meeting with refusals, finally, in 1801, through the patronage of two Cherokee Chiefs, succeeded in opening a mission there. Messrs. Abraham Steiner and G. Byhan were the first teachers, and afterwards the Rev. Jacob Wohlfahrt, and Mr. and Mrs. John Gambold and others took up the work. It is recorded that the first converts were a Mr. Charles R. Hicks and a woman whose name is not given. We do not know anything of the history of the mission after the year 1825.

By the removal of the Moravians from Georgia the State lost the influence and moral force of a class of citizens whose

activities were transferred to Pennsylvania, and that State gained to an extent incomputable through Georgia's loss. Beginning with the establishment of the church by the band who went from Georgia, the Moravians continued to thrive, and the towns of Nazareth and Bethlehem were built up. George Whitefield, in 1740, bought a tract of five hundred acres in Upper Nazareth Township, and in 1743 he sold it to the Countess of Zinzendorf, and there was established an institution of learning to which was given the name of Nazareth Hall in 1755, when the corner-stone was laid. It was at first a house of worship, but in 1757 the synod decided that it was intended for the accommodation of the brethren and sisters going to or returning from the preaching place or missionary station; but two years afterwards the purpose was changed so that it was made a school, and such it remained for twenty years. It is needless to record the changes adopted in the rules governing the management from time to time. A history of the institution has been written by the Reverend Levin T. Reichel, and he relates the facts in connection with the educational work accomplished in Pennsylvania. He says "Schools were therefore instituted at the expense of the church at the earliest period * * * and separate seminaries formed for boys and girls in various localities * * * and also a nursery for infants, into which the little ones were received when scarcely two years old." He further on states that in later years the methods of conducting the Nazareth Hall seminary were changed and it was made "an educational institution of the church in which were to be educated not only skilful mechanics but also assistants in the work of the Lord." It became a boarding-school, and at the end of 1854, when the sketch was written, the number of boarders alone for that year were eighty-two, the whole number of inmates being one hundred and twenty. The theological seminary, a department of Nazareth Hall, founded in 1807, has since 1858 been situated at Bethlehem.

Bethlehem, in Pennsylvania, was founded by the Moravians in 1742, and is really the headquarters of that denomination.

There is located the theological seminary just mentioned, parochial schools, and a seminary and college for women, the last mentioned having a history remarkable for the very large number of pupils enrolled since its opening in 1785, and the character and standing of its patrons during all the time of its operations. The facts in relation to its founding and its progress were made known to its patrons and alumnae in 1858, in a volume, by William C. Reidel, called the "Bethlehem Seminary Souvenir." We quote a few words from its preface: "The same spirit which prompted the original foundation of the town of Bethlehem and of other similar establishments of the Moravian Church also led to the establishment of this Seminary, as well as of other educational institutions of a like nature." In response to a decision of the bishop and pastors of Bethlehem and Nazareth in March, 1785, "to formally open a boarding-school for boys at Nazareth Hall, and a similar institution for girls at Bethlehem, on Michaelmas next," the Seminary was established.

Perhaps the most interesting fact in connection with the Moravian settlement at Bethlehem is the incident of the making of the banner for the legion commanded by Count Pulaski in the Revolutionary War. This circumstance has been variously told, and the truth in regard to the matter has been misinterpreted mainly through the poem of Longfellow with the misleading title of a "*Hymn of the Moravian Nuns at the Consecration of Pulaski's Banner*." In the "Pennsylvania Archives; Pennsylvania in the Revolution," is this statement:

"For years it was received as a fact that it (the banner) had been presented to Pulaski by the Moravian single Sisters of Bethlehem as a token of their gratitude for the protection Pulaski afforded them, surrounded as they were by a rough and uncouth soldiery. Recent investigations show that the General on visiting the Sisters' house saw their beautiful embroidery and he then ordered a small cavalry banner for his legion. The whole transaction was a simple business one."

Reidel, in his *Bethlehem Seminary Souvenir*, in a foot note, gives the same story, repeated by others, that "Count Casimir

Pulaski was complimented by the presentation of a banner embroidered by the single Sisters, as a token of their gratitude for the protection he had afforded them by a rough and uncouth soldiery. A special guard was kept around this home of helpless females, and Pulaski in person shared the duties of the sentinel." He also gives the names of the Sisters engaged in making the banner. It was suggested, he says, by Susan Von Gersdorf; that the design was intrusted to Becky Langly and Julia Bader; and that the work on it was done by a number of them, especially Anna Beam, Anna Hussy, and Erdmuth Lanfly. And finally he relates that "The banner was received by Pulaski with grateful acknowledgments, and borne in his regiment through the campaign, until he fell in the attack on Savannah, in the autumn of 1779."

But the question seems to be positively settled by Dr. Richard Henry Spencer, Corresponding Secretary of the Maryland Historical Society, in an article in "The Patriotic Marylander" for June, 1916. In it he quotes from Colonel Bentalou's pamphlet of 1826, in reply to Judge Johnson, as to the final disposition of the banner when it was presented to the Maryland Historical Society, that it was "interesting to Baltimore at least, which, when a village, had been the cradle of the legion, and whose women, with a touch of patriotism, had caused this standard to be made and presented to the young corps."

Dr. Spencer closed his article with these words:

"It is gratifying to know * * * that the *patriotic women of Baltimore presented* this banner to Pulaski's legion during the darkest days of our Revolution and that it was *only the handiwork* of the Moravian single Sisters of Bethlehem, Pa., and for which they were paid."

As a matter of information to our readers, we have compiled from the "Bethlehem Seminary Souvenir" a list of the Georgia girls entered on the roll of students of the Seminary from the date of its founding to the year 1858, and it is given herewith.

Admitted	NAME	FATHER OR MOTHER	Age	REMARKS
1827	Abbot, Mary	-----	9 Yrs.	Married John Hunter.
1824	Aikin, Elvira Ann	-----	10 "	Married Dunbar Morel.
1823	Aikin, Sarah	-----		Married Wm. Wash.
1819	Barnard, Ann Maria	Timothy Barnard	13 "	Married Jno. C. Carmichael.
1837	Bishop, Henrietta	-----	11 "	Married Wm. A. Alexander.
1837	Bishop, Mary A.	-----	15 "	-----
1836	Bugg, Emily	Peter T. Bugg	9 "	-----
1801	Burk, Eliza	Ward of Jos. Clay, M. C.	11 "	-----
1799	Campbell, Martha	John Charlton	12 "	Married Rev. ----- Wright.
1856	Charlton, Margaret E.	Jos. V. Connerat	15 "	-----
1847	Connerat, Alice	-----	14 "	-----
1814	Curd, Louisa L.	Judge Wm. Davies	14 "	Married—1st, Wm. McIntosh. 2d, Chas. J. Paine.
1857	Dearing, Anna W.	Dr. W. E. Dearing	17 "	-----
1800	Douglass, Ann Watkins	Maj. D. Douglass	14 "	-----
1815	Doyle, Maria	Francis Doyle	9 "	-----
1856	Dunwoody, Laleah G.	Rev. J. B. Dunwoody	12 "	-----
1857	Ernenputseh, Helen	Rev. W. Ernenputsch	18 "	-----
1857	Ernenputseh, Julia	Rev. W. Ernenputsch	9 "	-----
1857	Eve, Eva	Wm. J. Eve	16 "	-----
1806	Glasecock, Ann	Gen. T. Glasecock	13 "	Married—1st, John Malone. 2d, Daniel Savage.
1800	Glenn, Mary Ann	-----	13 "	-----
1824	Gould, Jane	James Gould	9 "	Married —Richardson, Balt.
1822	Gould, Mary E. H.	James Gould	13 "	-----
1855	Gunnison, Bessie	J. W. Gunnison, U. S. A.	10 "	-----
1855	Gunnison, Maria D.	J. W. Gunnison, U. S. A.	12 "	-----
1856	Hartridge, Kate M.	M. H. G. Hartridge	15 "	-----

Admitted	NAME	FATHER OR MOTHER	Age	REMARKS
1795	Hillhouse, Mary	Daniel Hillhouse	11	Married Andrew Shepherd.
1795	Hillhouse, Sarah	Daniel Hillhouse	13	Married Felix G. Gilbert.
1820	Hodgkinson, Henrietta	Mrs. John Harris	11	
1802	Holland, Maria		12	
1818	Johnston, Eliza	James Johnston		
1818	Johnston, Jane P.	James Johnston		Married Dr. P. M. Kollock.
1818	Johnston, Louisa	James Johnston		Married ——— Woodruff.
1837	Johnston, Susan W.	J. R. Johnston	9	
1800	Jones, Harriet C.	Dr. Geo. Jones	9	
1806	Jones, Jane	James Jones	11	
1800	Jones, Sarah G.	Dr. Geo. Jones	10	Married Alfred Cuthbert.
1828	Jordan, Caroline	Ward of James Wallace	13	
1808	King, Agnes Bacon	Mrs. Sarah King	11	
1808	King, Sarah Noel	Mrs. Sarah King	14	
1855	Lewis, Isabella C. S.	J. N. Lewis	15	
1805	Lillibridge, Henrietta	Stepdan. of Joseph Grant	10	
1800	Mackay, Elizabeth	Judge S. Mackay	12	Married ——— Love.
1823	Matthews, Ann Elizabeth	Rev. ——— Matthews	13	
1800	Millen, Ann Cath.		10	Married Francis McLeod.
1800	Millen, Mary Ann		12	Married Dr. ——— Dunn.
1803	Moore, Rebecca	Augustus Moore	13	Married N. G. Rutherford
1800	Morel, Ann		10	Married Chas. Dunham.
1819	Morel, Elizabeth	Ward of Patk Houstoun		
1856	Napier, Mary	Dr. Leroy Napier	15	Married Horace Smith.
1820	Neyle, Charlotte	Sampson Neyle	14	2d wife of J. S. Thomas.
1807	Neyle, Elizabeth H.	Sampson Neyle	8	Married F. W. Heineman.
1820	Neyle, Emma	Sampson Neyle	11	Married J. S. Thomas.
1807	Neyle, Mary B.	Sampson Neyle	10	
1825	Nowlan, Ann E.	Col. G. G. Nowlan	17	Married Rev. A. H. MacDonell.

Admitted	NAME	FATHER OR MOTHER	Age	REMARKS
1826	Nowlan, Ann Georgia	Ward of Robt. Taylor	12	Married Daniel Remshart.
1825	Nowlan, Margaret G.	Col. G. G. Nowlan	13	Married Dr. J. R. Saussy.
1803	Oliver, Prudence T.	John Oliver	14	
1803	Oliver, Sally W.	John Oliver	13	
1806	Pooler, Caroline M.	John Pooler	14	Married Dr. Jno. Frazer.
1800	Pooler, Eliza	John Pooler	10	
1800	Pooler, Rebecca	John Pooler	12	
1855	Pope, Ann E.	Alexander Pope, Sr.	16	
1855	Pope, Eliza J.	Alexander Pope, Sr.	18	
1803	Pope, Matilda	Leroy Pope	12	
1817	Reynolds, Ann		14	Married Henry Belden.
1844	Rokenbaugh, Catherine E.	Jacob Rokenbaugh		Died Jan. 16, 1822.
1820	Ross, Mary Elizabeth	Mrs. Benj. Lamb	12	
1838	Saltmarsh, Caroline B.	D. Saltmarsh	13	Married R. M. Charlton.
1821	Shick, Margaret		9	
1801	Sibbold, Matilda	Geo. Sibbold	11	Married Eldred Simkins.
1801	Sibbold, Rebecca	Geo. Sibbold	10	Married Dr. — McWhorter.
1801	Smith, Eliza H.	Benajah Smith	8	
1801	Smith, Susan Clarke	Benajah Smith	17	Married Wm. P. Hunter.
1856	Starr, Julia		12	
1814	Sturges, Elizabeth Sarah	Oliver Sturges	6	
1814	Sturges, Lucretia B. Watson	Oliver Sturges		Married—1st, Wm. Wall. 2d, Nichol Turnbull.
1808	Tattnall, Harriet	Josiah Tattnall, Jr.	12	
1803	Thomson, Eliza Eleanor	Capt. Robt. Thomson		
1791	Wall, Susan		12	
1857	West, Evelyn N.	Dr. Chas. W. West	16	
1823	Wood, Lydia		9	
1805	Woodbridge, Maria	Thos. Woodbridge	12	Married Capt. Archelaus Rea.
1855	Wragg, Mary J.	Dr. Jno. A. W. Wragg	16	

As a supplement to the foregoing the facts which follow deserve a place in this record, showing the relation of persons not claiming Georgia as their home to inmates of the institution.

Two daughters of General Nathanael Greene, Martha Washington and Cornelia Lott, were admitted into the Seminary in 1788, after their father's death, as from Rhode Island, although Georgia was then their home. The former was eleven years of age, and afterwards married John C. Nightingale, and following his death she married Dr. Henry Turner; and the latter was nine, and her first husband was Peyton Skipwith, the second Edward B. Littlefield.

Maria Stackhouse, daughter of Mrs. Margaret Stackhouse, of New York, entered in 1809, at the age of eleven years, and later became the wife of George Gordon, of Savannah.

Elizabeth Dowers, of Trenton, New Jersey, was admitted in 1817, and was afterwards the wife of James H. Johnston, of Savannah.

Caroline Margaret S. Nicoll, daughter of A. Y. Nicoll, of New Brunswick, New Jersey, was a pupil of the Seminary, where she was placed in 1826, aged twelve years, and later married Colonel Miller Hallows, of St. Mary's Georgia.